THE

Sound of a Voyce uttered forth

From the

MOUNTAINE

Of the

LORD OF HOST,

(WHICH

He hath exalted and set on the top of all the Hills and Mountains that have been exalted above it) to awaken the Inhabitants of the Earth out of the deep sleep of security, which hath by their rejecting the Light, fell upon them in this dark night of Apostacy, wherein thick darkness hath covered the earth as the waters cover the Sea, and gross darkness the people, by the which they have been kept in slavery and bondage by the power of darkness in their own particulars, and by the yielding themselves servants thereunto are held in Captivity.

And also a Warning to them from the Lord for to repent, and speedily to return, before his indignation, and the Vials of his fierce wrath break forth, & there be no Remedy.

By one that is passed from death to life, from under the power of darkness, which ruled over life, in the time of barrenness, and in the land of drought: With a few words of his passage and travel in and through the work of Regeneration; and also the falsity and deceipt of the deceivers of this present Age and Generation: with a Call unto them that are followers of them and their abominations, to return and be separated from them, in words, wayes and works: For the Lords controversie is with them and all that take their part. By one that the Lord hath separated from them, and his companions that followed their pernicious wayes, and hath viewed them over, and weighed them in the just Ballance, and measured them in an even measure, and they are all found too light and wanting, and desolate of the Life of God; and now is satisfied with the enjoyment of the presence of the Lord who through Judgment was redeemed, and now hath a sure habitation and a peaceable dwelling where none can make afraid; Glory and praises be to the Lord my Redeemer, which liveth and abideth for ever. *William Greene.*

LONDON, Printed in the Year 1663.

The Sound of a Voyce uttered forth from the Mountain of the Lord of Hoſt, to awaken the Inhabitants of the earth out of the deep ſleep of ſecurity.

THe mighty God of power of Heaven and of Earth is riſen and ariſing, yea he is come and coming forth as a man of Warre, whoſe countenance is as the fierceneſs of a Lyon out of the thicket, uttering his Voyce through the clouds, and through the groſs darkneſs that covers the face of the earth, yea he is come forth as a Lyon to his prey, to tear and to rend, to divide and to ſcatter his enemies from the ends of the earth, to root out and utterly deſtroy, yea to turn and to overturn and overwhelm the wicked and the ungodly, and thoſe his enemies that riſe up againſt him as bryars and thorns to the battel, the which he will burn up and conſume with the fire of his Jealouſie, and with the breath of his mouth, and the brightneſs of his Coming, and confound them in their counſels, and in their plottings and contrivings, and deſtroy their likeneſſes and images, and diſperce them in their Imaginations; the Eaſt-wind ſhall blow upon them and blaſt them in their budding forth, and in the opening of their bloſſome.

And now hear and fear you that are ſtriving with your Maker, and fighting againſt his witneſs in you, Oh return and retire to that which is pure in you, to that which makes manifeſt ſin and iniquity, and ſheweth unto every individual man and woman the thoughts and intents of their hearts; and as there is a waiting in it, and a giving up to the leadance and guidance of it, it will make known the way of life, and the path of peace, and give power to walk therein: For this I have known, and as in the preſence of the Lord do teſtifie, That it was the Light that ſhone in my heart, that gave me the Light

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of the knowledge of the Glory of God in the Face of Jesus Christ, and made manifest unto me the Will of my heavenly Father, and also gave me power to obey; and this caused me to depart from iniquity, for the which I was hated and held in derision by those that formerly was my companions in sporting and playing in vanity; and when I could not for Conscience sake joyn with them in those things which before time I had done, but was constrain'd to forsake them and their ungodly wayes, and turned unto him that smote me and wounded me within exceedingly, and brought my bad actions to my remembrance, and set my faults in order before me, the which caused me often times bitterly to lament and to bewail the day that I was born; his judgments fell so heavy upon me, that oftentimes I wished that I had never been, For he made me to possess the sins of my youth; but when I in measure came to depart from them as they was made manifest, then I to my companions became a taunt and a by-word, and was called a *Quaker*, and at me they set their mouths awry. And thus for departing from iniquity I became a prey; and so the ministration of condemnation unto all that in me which was contrary unto God in my own particular, I knew and witnessed, the which condemned me for swearing, and for all vain words and idle communication, and in a word, for all manner of evill: and this made me often to refrain from all those things before mentioned; and this caused me to sit solentary, and to mourn as a woman that was separated from her husband, for enjoying of his presence outwardly, upon whom widowhood was come: And so I being separated from all those things which I formerly was related to, and stood as one naked before the Lord, freely given up into his will; and this was my desire, that a clean separation might be made in me, between the precious and the vile: And this was glorious in its time, and a voyce oftentimes cryed thorow me, *Give up, Give up, that which is for the Famine to the Famine, and that which was for the Sword to the Sword & to yield up that to the death which was to dye*, that so that which was in me ordained of the Lord to eternal life, might be preserved from the power of Death and Hell, which once reigned

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and ruled over it, and had the Dominion, but now life eternal is known and witnessed over Death, which once had the Dominion, and him that was dead is alive, and liveth for evermore. And thus through Judgment and condemnation unto all that which was at enmity with God, and also the enemy of my souls peace, I passed through great tryals and tribulations and troubles for the space of three or four years, at the last in this my passage from death to life, and from under Satans power to the power of God. And thus was I degenerated from the first birth, and I was throughly searched, and the first born in me was smitten and dyed, which bore the Image of the earthly; & I was regenerated, & born again of the immortal word, that liveth and abideth for ever, and now is born of the Image of the Heavenly, which is from above, and descended not; and now hath a sure habitation, and a peaceable dwelling, and the resting place is known, and perfect peace in the Lord in measure, is witnessed, *who is as a cover in a tempest, and as the shadow of a great Rock in a weary Land.* Yea, through a Sea of afflictions have I travelled, and the depth of Satan have I known, and now into the promised Land is entred, that floweth with Milk and Honey, and the birth is born and felt, that is heir of the promise of an inheritance therein that never fades away.

But in this long time of my travail in peril, and distress, the Lord was exceeding good unto me, and by his mighty power, and by his out-stretched arm was I preserved in the midst of many temptations and assaults, in the heights, and the depths of the enemy of my souls peace, which sometimes would exalt me above my measure, and into things in the sight; and I being an unskilful warrior, I thereby sustained loss, and my pain and anguish encreased, and became fresh again but then the place of refuge I knew, & that which led into the transgression, I freely given it up to the righteous judgements of the Lord; and to the stubborn and rebellious was plagues and vengeance; and then into the will of the Lord my cause I did commit; and as I was waiting in the pure fear of the Lord, and in the pure silence, and in the stillness of my spirit,

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out of the thoughts and imaginations of my heart, and so not from words onely, the word from the Lord came unto me, saying, *It is the willing and obedient, that shall eat the good of the Land.* And now the Lord hath wholly redeemed my mind out of the earth, and earthly things, and all that with the visible eye may be seen, up unto himself, and him I have chosen to be my portion, and to do his will is my delight. And this in the presence of the Lord God, and in the truth I can say, as ever the Prophet *Habakkuk* could, in my measure. *Although the Fig-tree shall not blossome, neither shall fruit be in the Vines, and the labour of the Olive should fail, and the Fields shall yeeld no meat, and the Flocks shall be cut off from the Fold, and there shall be no Herd in the Stalls, yet I will rejoyce in the Lord, and be glad and joy in the God of my Salvation, for his salvation is known unto the ends of the Earth.* And now the Lord hath brought me to bear a Testimony to his everlasting Truth in this present Age and Generation; and this is thus far the words of my Testimony, not knowing how soon it may be finished, and the night may come in the which no man can work; and also of my travel out of *Egypt* into *Canaan*, and from under *Pharaoh* and his Task-masters, and the *Egyptian* bondage.

And now you hireling Priests, & you that have run & was never sent of the Lord, you have coveted for the Fleece, and run greedily for gifts & rewards, you have far exceeded the false Prophets in the days of old, you out-stripped *Balaam*, who loved the wages of unrighteousnesse, and run greedily thereafter, you have made a prey upon the widows and the Fatherless and have sued at the Law for wages, and cast into prisons and holes, and dungeons, those that cannot for Conscience sake put into your mouths, nor uphold you in your abominations, you have kept people always learning, & never brought them to the knowledge of the truth, the which to know is life eternal; you have kept them in ignorance and blindnes, and darknesse hath covered you and them, as the waters cover the Sea; your barrennes and leanness, and your nakedness is seen, and your barren womb appears; you are viewed, weighed, and found miserable,

miſerable, and blind, wanting and deſolate of the enjoyment of the preſence of a pure God, which you profeſs in words, but to order your Converſations aright in this your preſent Age and Generation, you utterly deny; your fruits they are ſeen, the day hath made them manifeſt, the light is broken forth, the day is dawned, the Sun is ariſen, and light now ſhineth out of the darkneſſe, and with it you are ſeen and comprehended, all your falſity and deceit, hypocriſie and wickedneſs, and deceiveableneſs of unrighteouſneſſe. Oh your abominations, your abominations are grown exceeding great, and your ſins are almoſt ripe for vengeance; you are like *Sodom* & *Gomorrah*, pride and haughtineſs, idleneſs and fulneſs of bread abounds amongſt you. O repent and return, in this the latter day, and in this moment of time; give over gain-ſaying the truth, and deſpiſing and hating the Meſſengers of the Lord, leaſt with *Korah*, *Dathan*, and *Abiram*, you periſh in your gain-ſaying; For the which, the ground clave aſunder, and the earth opened its mouth and ſwallowed them up alive, and all that appertained unto them. The ſick by your means hath not been healed, nor the wounds of the wounded bound up, and mollified with oyl; you healed the wounds deceitfully; the hands that hang down you have not ſtrengthned, nor the feeble knees confirmed, but the lame and the halt by your means hath been turned out of the way. Oh you have deep to drink of the fierce wrath of the Allmighty, the Cup is full, and the dregs thereof are ready to be poured forth unto you; plagues and vengeance will be your portion undoubtedly, except you ſpeedily repent and return from your wickedneſſe. Oh the Lords Spirit is grieved with your abominations (and thus ſaith the Lord) *As they have held in captivity, ſo ſhall they be led captives; you ſhall be driven away, and your places be no more found, and vaniſh as the Smoak; you ſhall be broken down, and there ſhall be none to build you up again, and plucked up by the roots, and never again be planted.* For in the determined counſel of the living God, this have I ſeen; yea, the Lord hath ſhewed it unto me, that your ſtanding is in the ſlippery places, and your downfal, and ruine, and deſtruction is neer

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at hand, for the chief men you have been found in persecuting and cruelty, and thirsting after blood, as manifestly it hath appeared for the space of this several years by-past; but this is the desire of him in whose heart the fear of the Lord is placed, that you would not go on any further in these things before mentioned, but that you might return and find mercy, that so you might escape his fierce wrath, that is ready to be poured forth without mixture. This is a warning to you before these things come to passe, that you may not say, *We have not been warned.*

And now unto you who have been my Companions formerly, when I lived in pleasure and wantonness, and sporting in the day time, who with you run'd from mountain to hill, and from hill to mountain to cover me; but me the Lord hath found out, and separated me from you, and hath caused me to mourn like a Dove, and to be like the Owl in the Desart, or as the Sparrow on the house top; yea, he hath separated me from those things which I called pleasure, and now they are as Gall to my pallate, and as Wormwood to my taste.

And now to you Professors and prophane people of all sorts, now lay aside all your professing of God, and Christ in words, and honouring him with your lips, and your hearts are not set aright to seek him, and cease from man whose breath is in his Nostrils, and return to the Lord and to his witness in you; for now the time is come, that a profession of words will not avail, nor stand instead in this the day of the Lord; for whosoever resteth in a profession of God in words onely, and comes not to enjoy his presence in that which they profess, they will miss of their aim, and come short of their expectations. To you this is a call and a warning from the Lord to come from amongst the Hirelings and Deceivers, and be separated from them in words, wayes, and works; for the Lords controversie is with them, and because of these things it cannot cease; and also with all them that take their part; and no longer partake with them in their sins, for if you do, you must partake of their plagues: Therefore now return to the Lord, whilest it is called to day, and now you have time,

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prize it, least night come upon you, and your time be no more, and slight not that which judgeth, for sin and iniquity; neither count that which reproveth you in secret, when you do amiss any thing, of no value. For if ever you be redeemed to the Lord, it must be through judgement unto all that is contrary unto him, that so that which is at enmity with him, may be destroyed before true peace can be witnessed.

From one that is a Lover of your souls, and your eternal good, and desires not the destruction of any in their sins, but rather that they would repent, and return to the Lord, and live; who am known unto them that know that the Lord is the same that ever he was in the dayes of old (but unto men known and called)

WILLIAM GREEN.

AND now if my mouth should never more be opened, nor my lips utter forth a word in faithfulnesse to the Lord, you have I warned, so choose whether you will hear or forbear, for my peace is with the Lord.

THE END.

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